A LORDLY PRELATE.

Being,

Diverse experimentall receits, how to recover a Bishop if he were lost.

Written for the satisfaction of after times, should they desire to recall, what we labour to reject.

Printed in the yeare 1641.

A

LORD LY PRELATE.

Being,

A Work explaining and discovering, how the

Power of a Bishop, in the Primitive

Church, was Regal, and Lordly,

Which doth also discover, what was Judaism,

and Popish,

A LORDLY PRELATE.

IF you aske me of what calling he is, I answer, I know not, For sometimes I find him *in Tribunali*, in a Court of Justice, sometimes in *Suggesto*, in a Pulpit: In the first, so much against Gods will, in the second, so much against his owne will, that as he hath not a right to the one, he prizeth not a right to the other. And what can I call this man?

2. If you demand of what Religion he is; I know not. He doth protest he is not a Papist, and I would willingly beleeve him; yet he persecutes Protestants, and so I must necessarily doubt him. He is to me like the pictures, which by severall lights, hold forth a severall representation: On the one side you see a pleasant Angel, on the other side a grim Satyr.

3. He alwayes either acteth or commandeth contradictions: For hee cals a Puritan an Hypocrite, because he useth long Prayers; and yet placeth all his Religion in a daily Service of two houres long.

4. He saith that Miracles are ceased long ago, though hee worketh Miracles every day: For hee

maintaineth universall grace, and yet forbiddeth preaching the meanes of grace.

5. He institutes (*quo iure*, I know not) Saints dayes or Holy dayes, and yet will not permit any holinesse that day, either in our generall or particular calling: For worke men may not, and heare sermons they cannot, there being none.

6. He feareth and shunneth Crosses, as much as an other man, and yet maketh the Crosse a maine *medium* meanes of all his devotions.

7. He thought with his Predecessor the Pope, not to have left Lay men other helps in Divinity than Imagenary, calling Images Lay mens books. But Lay men have of late so outstript him in that study, that all Episcopall Theologie concentred in one, will be but the Image of the true Divinity, which may be found amongh Lay men. Witnesse those mighty Comments, may by some worthy members, of the honourable Assembly of the house of Commons, upon those monstrous, Babilonish, menstruous Cannons of theirs, which have nothing good in them but this, that by their eminency in their kind, they have not left posterity a possibility of exceeding them.

8. He by his consecration, makes holy that which God hath made common, as Bels, Bel-ropes, Candles, Corporals and Altars, *Orpheus* could advance from Vegetative to sensitive, for plants and trees were ravished by the sweet and charming touch of his instrument, but a Bishop can doe more, that which is common he maketh holy.

11. He

12 He knoweth that what is *ultimum in executione*, is *primum in intentione*, last in execution, first in intention; and so he being by cure of soules invested into *Officium & Beneficium*, Office and benefice, his mind is wholly bent upon the last.

12 He knoweth very well the weight of a Circumstance, knoweth that that which is in one art a Ceremony, in another is a Substance; and therefore punisheth the breach of a Ceremony with suspension, excommunication, deprivation whilst fornication and adultry are committed many times for four shillings.

13 He is a good Mathematician, he hath found out *Quadraturam Circuli*, squaring of a Circle: for our Iland and Crowne were *tantum non*, almost wholly with the whole world reduced in obedience to his square Cap.

14 In the midst of all this learning, he is of a very tender conscience: In observing that some thoughtlesse Christians did neglect their particular calling by Sermon-hunting, and so began to idolize preaching, he imitateth good *Hezekias*, and taketh away the Brazen Serpent, taketh away Sermons.

15 He observeth the Scripture in the Spirit of it, useth his greatest Adversaries with most meeknesse, I meane, the Separation, and the Non-conformists; concluding, that diversity of opinions will beget their ruine, and establish him in his station.

16 He a great imitator of Saint *Paule*, he becomes all to all that he may, if possible, win some; for he is, something of a *Lutheran* in the Ceremonies, something of a Calvinist in doctrine, a Popish Disciplinarian in all things but selfe-whipping.

17 He is halfe a Preciſian in the outward man. He loveth little bands, ſhort haire, grave lookes: but had rather be ſlaine at Tyburne, than preach in a cloake (though *Paul* ſent for his on ſome ſuch occaſion from *Troas*) or ſtand at the end of a Table, he is ſo unacquainted with preaching either their, or elſewhere.

18 He is halfe a Preciſian in the inward man, abſtaineth from blood (by the Canon law he may not vote in blood) and meat offered to Idols, for there is no ſuch in the Shambles. But what his judgement is for things ſtrangled, our Priſons can tell, where many a good Miniſter hath beene pined and ſtarved. And for fornication, you may judge by his commutation, which ſhould goe to the poore, but ſerveth his wife for pins.

19 He is halfe a Jew, he contends for Prieſts and Altars, though he will not uſe the word Sabbath, leſt he ſhould judaize throughout.

20 In all theſe complying like a wiſe man, he is true to himſelfe. For though he ſaith the fourth Commandement is *jure humano*, yet he ſaith Biſhops are *jure divino*.

21 He ſtandeth at the Beliefe, yet he hardly beleeveth what he ſtandeth to, elſe he would not be ſo ſevere to the members of Chriſt.

22 If he be a Hereticke in any thing, it is in re-baptization, which he calleth Biſhopping, and yet ſtileth an Anabaptiſt an Hereticke.

23 He doth with the Spirit conclude, that bodily exerciſe profiteth nothing, and therefore limits both prayer and preaching before Sermon, preciſely to an houre.

The

(5)

THE RECIPE.

Recipe 1. IN ſtead of the magiſtrall of Pearle, the magiſtrall of ſome of thoſe conſecrated ſtones which are to be found under the high Altar in Saint *Pauls*. Secondly, the ſcales of a conſecrated clapper, almoſt mouldred to nothing by the peeviſhneſſe of a Scottiſh Puritan, which would not let the bels ring upon their Sabbath: of theſe two an equall quantity.

2 Two ounces of the painting of the old Crucifix found in Chriſt Church three yeeres agoe. Secondly, all that quantity which remaineth of the ſcull of *Bradford*, *Latimer*, *Ridley*, and others of thoſe Hereticks that ſuffered under *Bonner* and *Gardiner*, with halfe a pound of powder, which *Faux* layd treaſured up under the Parliament houſe.

3 Put all theſe, with a ſufficient quantity of Puritans eare, and the greſie cover of a Singing-mans Common Prayer Booke, uſed by him in ſome great Cathedrall theſe ſeven laſt yeeres, into the Mitre ſent out of *Italy* lately, as a harbinger of what muſt have followed.

4 Be carefull to lute this Mitre with three ſpooneſuls of a Pluraliſt faſting ſpittle, with a ſalt, chymically extracted, by a skilfull hand, out of the firſt ſquare cap that was worn by our Arch-biſhop after the Reformation.

5 Set it on the fire at a Canonicall houre, and ſo double the heat at every Canonicall time, till theſe be boyled up to a perfect decoction.

6 Dry it, but dry it onely at an Eaſtern Sun, and when it is dry-enough, then beat it into powder, and leaſt

least any bigger peeces should remaine, search it in three severall lawnes.

7 First, that Lawne with which *Flora* the famous Roman strumpet adorn'd her selfe in her greatest glory. Secondly, in that which *Cleopatra* a Queene and strumpet of Egypt dressed her selfe in when she entertained *Anthony*. Thirly, and lastly, in a piece of the Lawne of a Bishops sleeve, as famous for spirituall whoredome, as they for outward and bodily.

8 When this powder is thus perfect, make it up into severall doses, and wrap up every one in a piece of Apocrypha Scripture. Administer it upon All Saints day, or at least upon some Holy day.

9 Let this man but take for three mornings together three doses of this powder, after he hath made three legs to the East, or the Altar, and if he swallow not three Bishopricks, with three *Commendams* to every one of them, I am grosly mistaken.

FINIS.